A Brief

ACCOUNT

OF A

Specifick Remedy

For Curing the

King's Evil,

Confirmed by Seventy Nine Extraordinary Cures, since *October*, 1706.

Containing likewise some other

USEFUL OBSERVATIONS.

In a Letter to a Friend.

The SECOND EDITION.

The Lord hath created Medicines out of the Earth, and he that is wise will not abhor them; and hath given Men Power and Skill, that he might be honoured in his marvellous Works, Eccluſ. 38. 4, 6.

By *WILLIAM VICKERS*, M. A.

LONDON,

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A Brief

ACCOUNT

OF A

Specifick Remedy

For Curing the

King's-Evil, &c.

SIR,

IN Compliance to your late Requeſt, I have ſent you a ſhort Account of my *Specifick Remedy* for curing the *King's-Evil*, a Diſtemper, you know, I was from my Infancy ſo extremely afflicted withal, that I never met with the like among all my Acquaintance; which Diſeaſe continu'd ſo many Years on me, with that Violence, that all Hopes of Cure were given over by my Friends and ſelf. The Diſtemper had ſeized upon both Arms, upon my Right Hand, the Fore-finger of my Left, and alſo upon both my Feet, in ſuch a high Degree, that ſeveral Surgeons ſaid they muſt be cut off. The Humour likewiſe fell with that Severity on both my Eyes, that the

Sight of each was judged irrecoverably loſt; and my Body alſo render'd ſo extreamly weak and feeble, with its continual Running in ſo many Places, that I could neither go nor ſtand without Crutches. In this miſerable Condition (without any Hopes or Proſpect of Relief) I lived many Years, until it pleaſed God to direct me unto the Knowledge of thoſe Means, the extraordinary Effects whereof as much exceeded mine and all other Peoples Expectations, as the Benefit reaped did my Merits; by the Uſe whereof (God be praiſed) in a very few Months I became perfectly ſound and well. It's 16 Years and more ſince I was healed, enjoying now as good Health and Sight as moſt People do, without any Fear or Apprehenſion of a Relapſe, being able to endure the coldeſt of Weather, without ſuffering any Prejudice; to read until Midnight, and to walk as much Ground every Day as the Generality of People do. I once thought, as moſt People do, that the *King's Evil*, eſpecially in ſuch a high Degree as I had it, was incurable; and I had Reaſon to believe it, after ſo many Years Endeavours had been ſpent for a Cure to ſo little Purpoſe: Abſolutely concluding, that when the Advice and Aſſiſtance of ſo many able and skilful Phyſicians had all along proved ineffectual, that nothing more could be done than what had been already eſſayed. As I never declined the Uſe of any Means, which might give me the leaſt Hopes or Proſpect of Succeſs, ſo I never ſuffered any Remedy to eſcape my Knowledge for want of a diligent Search and Enquiry. I was ſtroaked twice by King *Charles* II. and thrice by King *James*. It's incredible to tell the great Quantities of *Purges*, *Vomits*, *Diet-drinks*, *Lime-waters*, *Millipedes*, *Rue-Whitlow-Graſs*, beſides many other things which I have taken in my time; but nothing availed, until it pleaſed God, by a wonderful Providence, to direct me to the Knowledge of this *Specifick Remedy*, which exceeded all my Hopes and Expectations.

Eyes, *Arms*, *Hands*, *Legs* and *Feet*.

Serjeant Wiſeman, *Mr.* Pierce, *and ſome others now living.*

But in Order to give you ſome Account of the Method of Cure, wherein I ſo happily ſucceeded: It providentially came into my Mind to experience one ſingle Remedy, believing that Simplicity of Medicine might be as effectual as that of *Diet*, the Uſe whereof firſt of all I begun internally with five or ſix Grains, Morning and Evening, in a Glaſs of Spring-water; and for external Application, I uſed an Ointment and Seercloth made with the ſame *Remedy* to dreſs the Sores withal, Morning and

and Night. This Method I continued ſome time, but afterwards, with much greater Advantage, I infuſed a certain Quantity of this *Remedy* in a Gallon of Spring-water, which when it was fine and clear, I made my conſtant Liquor, abſolutely abſtaining from all other Drinks, except a Glaſs of Wine now and then at Meals. And by that time I had drunk of this *Specifick Water* 18 or 20 Days, I perceived my Sores to run with a much greater Flux of Matter than ever I knew them to do before; alſo ſeveral foul Bones in ſeveral Joints came forth, without any Pain or Trouble, and ſeveral hard Swellings aſſwaged, and went away with the like Eaſe. My Strength likewiſe encreaſed conſiderably, and my uſual Pains (upon any ſudden Change of the Weather) ceaſed, with ſuch a viſible Alteration throughout my whole Conſtitution, that if I may ſo expreſs it, I thought my ſelf in a manner new-created. Two things I obſerved very ſtrange and unaccountable; The firſt was, That whereas my Sores for the firſt Month or ſix Weeks run ſo exceſſively, that one would have thought it impoſſible to ſubſiſt under ſo great a Conſumption, yet my Strength encreaſed the more; and by how much the more plentifully the Humour ſpent it ſelf this way, by ſo much the more hearty and ſtrong I perceiv'd my ſelf to grow. The other thing I obſerved, was, that my *Urine* would be as thick and ropy, as though it had been blended with Whites of Eggs, or ſome ſuch like viſcous Matter, which continued until the Sores healed, as they did perfectly in about eight Months, or ſomething leſs; during which Courſe I never found the leaſt Tendency or Diſpoſition unto Sickneſs, or any other Inconveniency whatſoever, to attend the Uſe of the Means; but ſuch a Difference for Eaſe, that there was no Compariſon between this Method of Cure, and thoſe I had been formerly treated withal. It may be truly ſaid of this Method of Cure, which the Apoſtle mentions of *Love*, therein was no *Torment*, no Sickneſs, no Uſe of Knife or Cauſtick, nor any other Trouble or Confinement whatſoever; but every thing ſo natural and eaſy, that Nature therewith ſeemed much more delighted and refreſhed, than averſe to it: The more I uſed it, the more I ſought it, which I believe was never yet known of any other medicinal Courſe beſides this, ſo eaſy and pleaſant in its Operation, and yet ſo powerful. A Method of Cure, according to my Judgment and Experience, (having tried moſt) proved the moſt effectual, eaſy, and inoffenſive that ever I met withal, or yet heard of; and I verily

Arms, Hands, and Feet.

believe, that whenever this Diſeaſe is cured by any other Hand, it muſt be done by ſome ſuch way, or by none. It may be led I find, but not driven; and the gentleſt Methods in any Man's Hands will always prove the moſt ſucceſsful. Men may purge and ſalivate their Guts out (as moſt People do) and not move it; and yet there are ſome *Simples* and Methods of *Diet*, which will effectually remove it, with infinite leſs Trouble and Vexation than what People undergo in theſe Caſes; kind Nature having provided a plentiful Store of admirable Remedies, whereby ſhe may be enabled to collect her own Strength to throw off the Enemy, which I take to be the moſt effectual and ſafeſt way in this Caſe, and likewiſe the moſt expeditious. Such a Cure of a Diſeaſe of ſo many Years ſtanding, in ſo ſhort a time, I never heard of; that a Man therewith afflicted 18 or 20 Years, in the higheſt Degree imaginable, ſhould become perfectly ſound and well, in ſeven or eight Months, is not, I think, very common; but had I waited eighteen Months longer, I ſhould not have grudged the time for the obtaining this Cure, which I had no manner of Reaſon ever to expect: But as nothing is impoſſible with God, ſo hath he alſo *choſen the fooliſh things of this World to confound the wiſe, and weak things of the World to confound the things which are mighty.* When this *Remedy* firſt came to my Hands, I thought it the moſt unlikely thing in the World to effect a Cure, and ſo fooliſh was I, like many other People, to deſpiſe it for ſome time, becauſe it was not recommended by ſome great Perſon, whoſe Name and Authority might encourage its Uſe. But as I am now fully convinced of that Folly, ſo am I likewiſe ſatisfied (contrary to my former Opinions) that there is no Poiſon without an *Antidote*, nor any Diſeaſe without its *Specifick*, whereof *Nature* more than *Art* hath the greateſt Number and Advantage; inſomuch that I verily believe, if a Man were to write a Hiſtory of Cures in all Diſeaſes, moſt of them would be found accompliſhed by the moſt ſimple and uncompounded Remedies; and moreover, that ſuch were firſt of all rather diſcover'd by Divine Revelation, Chance, or Accident, than by any Philoſophy of the Schools. The *Indians*, who are perfect Strangers unto the Animal *Oeconomy*, having no other Knowledge of Phyſick and Surgery, than what the Light of Nature helpeth them to, cure all their Diſeaſes with the Application of their own *Roots* and *Plants*; and ſo perfectly skilled are they in the Virtues of Simples, that of ſome they prepare *Poiſons*, and of others *Antidotes*. The old *Galeniſts*, who preſcrib'd *Simples* only, were as certain and ſucceſsful in

their

their Cures, as our modern Phyſicians have been with all their boaſted Improvements. *Baglivi*, an Author of no mean Repute, ſaith, *That the Empericks, who deſpiſed the Methods and Indications of the Rationaliſts, cured the moſt ſtubborn and grievous Diſeaſes with the Uſe of Specifick*s, *as they call them.* And in another Place, ſaith the ſame Author, *This is evident, that both Acute and Chronical Diſeaſes will be happily cured by that Man, who by Chance, or long Train of Experience, hath found out a Remedy, which is able to choak the Diſeaſe ſpecifically. It were indeed to be wiſh'd*, ſaith our Engliſh *Hippocrates*, *that the ſick might arrive to Health by a nearer way*, viz. *by the Help of Specifick*s, *if any ſuch can be found; and he may deſervedly be called a Phyſician, that hath ſuch a Medicine, which it able to deſtroy the Species of the Diſeaſe; and no doubt but out of that abundant Plenitude with which Nature overflows, there is ſufficient for the Cure of all thoſe Diſeaſes which afflict Mankind, and that near at Hand in every Country. And therefore it is much to be lamented, that the Nature of Plants is no better known to us, which ſeem to be the chiefeſt Part of the* Materia Medica, *and the likelieſt to afford ſuch Remedies.* Sir *William Temple* likewiſe, among his other uſeful and excellent Obſervations, hath this, *The great Defects in this excellent Science*, ſpeaking of Phyſick, *ſeems chiefly owing to the Profeſſors Application (eſpecially ſince* Galen's *time) running ſo much upon Method, and ſo little upon Medicine; and in this to have addicted themſelves ſo much to Compoſition, and neglected the Uſe of Simples, as well as the Enquiries and Records of Specifick Remedies. Hippocrates* very much depended on the Uſe of *Specifick*s, declaring that his own Experience of them, and that of his Predeceſſors, was ſufficient to recommend their Uſe, though he could not rationally account for their Effects. *Galen* likewiſe relates ſeveral Cures, done by ſome Simples, whereof he could give no Account of their Operation. And *Solenander* ſays, he could tell what were the Diſeaſes of each Country, by the Herbs that were moſt common in it; as among the *Danes* and *Dutch*, with whom the Scurvy is very frequent, Scurvy-Graſs groweth plentifully. The Learned Mr. *Boyle* had ſo great an Opinion of the Truth and Reality of Specifick*s*, that he hath written a Diſcourſe of the Reconcileableneſs of Specifick Medicines to the Corpuſcular Philoſophy. If we knew but the Vir-

Chap. 11.

Dr. *Sydenham*'s Preface to his Practice of Phyſick.

MSS. p. 153.

Le Clerc's Hiſtory, *Chap.* 21.

Galen, Lib. 2.

tues of our own native *Simples*, and could uſe them with that Simplicity as Nature yieldeth them, Men might thereby become as famous as the great *Hippocrates*, who ſtudied *Nature* more than *Art*, and thought it not below him to inform himſelf of Remedies from the meaneſt People when confirm'd by Experience. *If we conſider the Lucriferouſneſs of things*, ſaith a great Naturaliſt, *and their medical Virtues, we ſhall find that we trample upon many things, for which we ſhould have Cauſe to kneel and offer God Praiſes, if we knew all their Qualities and Uſes.* Lord *Verulam*.

Eſſay 10. Of the Uſefulneſs of natural experimental Philoſophy.

And ſecond to him the Honourable Mr. *Boyle* hath, among his other excellent Diſcourſes, one Eſſay, to ſhew, *That there is ſcarce any thing in Nature, whereof the Uſes to humane Life are yet throughly underſtood.* And to the ſame Purpoſe ſpeaks *Paracelſus*, *There is nothing ſo vile and deſpicable, but what may conduce to the Uſe and Health of Man.* 'It is not altogether 'much Learning, ſaid a great Phyſician, but certain and demon-'ſtrative Knowledge, raiſed from Experience, that will do our 'Buſineſs: We muſt not diſpute, but try what Nature yieldeth 'for the Good of Mankind; and what we cannot reach by Spe-'culation, we muſt not preſently brand for Impoſſibility in Na-'ture, and reproach her with the Infirmity of our Art: We 'muſt bend our Thoughts with all Diligence and Conſtancy to 'diſcloſe new Medicines and Methods for curing thoſe Diſtem-'pers we call incurable; for though ſome of them are in effect 'incurable, yet the greateſt part are only ſuch, not from the 'Impoſſibility of the thing, but from our Weakneſs. In fine, 'we ought to make it our earneſt Buſineſs to find out *Specifick* '*Remedies*, that whereſoever this Science is weak in Theory, ſuch 'may keep up its Majeſty and Weight. And doubtleſs nothing can conduce more to the Health of Mankind than Phyſicians applying themſelves to ſearch out ſuch Remedies, which by Divine Appointment are ſpecificated againſt every Diſeaſe; whereof infinite Goodneſs, in Commiſeration to our manifold Infirmities, hath provided as great a Variety of Medicines *to heal our Sicknеſſes*, as there are Diſeaſes incident to Mankind: But ſo ſcanty is our Knowledge, that *maxima pars eorum quæ ſcimus eſt minima pars eorum quæ neſcimus.* We may truly ſay of Vegetables, what the Queen of *Sheba* once ſaid of *Solomon*'s Wiſdom and Magnificence, the half of them hath not been declared or revealed to us. And herein is our Misfortune, that the Virtues of thoſe *Roots* and *Plants* already known, are loſt and de-

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ſtroy'd by our Heterogenous Mixtures, whereof *Galen* in his time makes a grievious Complaint, as a principal thing whereby the Practical Knowledge of the *Materia Medica* was greatly obſtructed: But to proceed.

Galen de Medicamentorum Compoſitione, Lib. 1.

As I thus fortunately lighted upon this extraordinary Remedy, whereby I have done ſo much good unto others, as well as to my ſelf; ſo have I likewiſe gained ſome Knowledge and Experience from my paſt Sufferings. I know as well the Temper and Conſtitution of all thoſe People afflicted with the ſame Diſeaſe, as I do my own; and can eaſily tell when ſuch will ſuffer Pain, and when not; when their Sores will run little or much; at what Seaſons their Swellings will riſe or fall; when they will break; and likewiſe what *Air*, *Diet*, *Exerciſe*, &c. will do them either good or hurt: Of all which things I have given divers People warning, as ſeveral will bear me witneſs. 'Phyſick, as a certain Author hath long ſince obſerved, doth 'always profeſs to have Experience for the Proof of its Ope-'ration; and it was *Plato*'s Opinion, that in order to be a 'true Phyſician, a Man ſhould firſt ſuffer all thoſe Diſeaſes he 'pretended to cure; and paſs thro' all thoſe Accidents, and 'Circumſtances he was to judge of in others. This I confeſs is a ſevere Sentence, and no Man, I fancy, would venture to practice upon ſuch Conditions; tho doubtleſs the beſt Knowledge is ever gained by a Man's own Experience and Obſervation; which, as *Celſus* well obſerveth, *Is the principal thing to inform Men in a right Method of Cure.* And therefore, tho I muſt aſcribe the Cure of my Diſtemper (under God) to the Uſe and Application of this Noble Remedy; yet I cannot deny, but that I reaped great Benefit alſo from a peculiar *Diet*, having good Reaſon to believe, that where this Diſeaſe is not inveterare, and of long ſtanding, ſuch a Regimen would cure it without any other Aſſiſtance, whereof I have made two or three Experimentts; and its plain, I think, that *Hippocrates*, and all other ancient Phyſicians, in all their Writings, ſhew a great Regard unto *Diets*, as a principal branch of Phyſick, conductive to the cure of moſt Diſeaſes.

Aphor. 10. *Sect.* 9.

Hipp. de Diæta.

As I apply no other Means unto others, than what I did to my ſelf, ſo the very ſame Effects are common unto all, as they were to me; their Sores running with the ſame flux of Matter (after the drinking this *Ante-Strumatick Water*) as

mine

mine did. I have a Box of Scales and foul Bones (the largeſt that were ever ſeen, from divers Joints of many other People) driven out by the drinking of this Specifick Liquor; Their Urine likewiſe I have frequently obſerved to be as thick and ropy as my own us'd to be; and tho they were never ſo weak and lame, yet I always found their Strength daily to encreaſe, as mine did; neither did I ever know this Humour to break out afreſh upon any Perſon cured by this Method, no more than mine hath done this 17 Years paſt: The Truth whereof I can make appear by divers Inſtances. And this Method doubtleſs, whoſoever can attain it, is the moſt proper way to enable Nature to do the Work her ſelf, by a gentle and regular *Secretion* of the Morbifick Humour.

Hippocrates, *Galen*, *Cornelius Celſus*, *Bartholinus*, *Paræus*, *Wharton*, *Wiſeman*, *Brown*'s Surgery, *&c.*

Not that I pretend to offer any thing concerning the Cauſe or Production of this Diſeaſe, divers Authors having already treated largely of it: It's enough that God hath bleſſed me with the Knowledge of the Means to cure it; which when I had experienced in ſuch an extraordinary manner, I then thought my ſelf obliged, in point of *Charity*, to make it publick, that others, if they pleaſed, might reap the ſame Benefit by it, as bleſſed be God I had done; and tho I never liked the manner of its Publication in the Prints, yet I have this Comfort and Satisfaction, to anſwer all Objections and Cenſures, that by ſo doing, I have been able to cure ſome Scores of People, who might have rotted alive, had it not been for thoſe Advertiſements. And tho this way of publiſhing Medicines and Cures is now eſteemed Quackiſm, yet by the Hiſtory of Phyſick, it appears cuſtomary and uſual among the *Ancients*; *Whoever had gained any Experience upon himſelf or others*, ſaith a certain Hiſtorian, *made it publick*. And moreover, ſaith the ſame *Author*, *The Ancients were wont to carry their Sick and Diſeaſed into their Markets, that all People paſſing by might give their Advice, and encourage them to try what themſelves and others had in the like Caſes uſed with Succeſs.*

Herodot. Lib. 2, & 16.

But ſurely there needs no Excuſe or Apology for this Undertaking, when it's to deliver Mankind from one of the greateſt corporal *Evils* that poſſibly can befal them; I cannot perſwade my ſelf that any good Man will revile me on this account, ſeeing it's a Diſeaſe which very few (if any) care to meddle withal; and for my own part, as I never did, ſo I ever reſolve not to injure Practice, conſtantly declining all Peoples Applications, whilſt they are under the

Care

Care and Management either of Phyſicians or Surgeons: And this I can juſtly affirm, that this way of helping others, as miſerable as my ſelf formerly had the misfortune to be, is now a Satisfaction to my mind, equal to my own Cure; and altho I have bought my Knowledge and Experience at a very dear Rate, yet I neither grudge nor complain of the Purchaſe, for the Happineſs ſake which I now enjoy, of doing that good for others, which once in my Life I would have given my All to procure. And as I would not be thought ſo vain-glorious as to aſſert this *Remedy* abſolute and infallible in all Caſes, ſo on the other hand, I will never deſpair of perfecting a Cure in moſt, where there is any grounds or hopes to expect it. No Man I believe ever had this Diſeaſe in ſuch a high Degree as my ſelf, inſomuch that all People pronounced me incurable: And therefore, ſeeing it prov'd beyond expectation ſo ſucceſsful in my own Caſe, I thought there was good Reaſon to hope and expect, that it may do the like Service for others alſo, whereof I have ſo many Inſtances (beſides my own) that no Man in Reaſon can deſire more or greater Satisfaction, than I am able and ready to give upon the leaſt Demand: And this I can aſſure all People, for their Encouragement, that if this *Remedy* doth them no good, it will never do them any hurt, being able to make it appear, that of 500 Perſons unto whom I have given it, never any of them complained of the leaſt Hurt or Injury attending its Uſe; and therefore I ſhall not ſay any thing more in favour of this *Specifick*, the thing will ſpeak for it ſelf, referring it unto the Teſtimony and Commendation of thoſe, who have already reaped the ſame Benefit by it, as bleſſed be God I have done. Hereafter I ſhall entertain you with a ſhort Hiſtory of 79 Cures, ſince *October*, 1706. the time when they commenced, and when perfected; whereby you will be able to judge impartially, that if there be any ſuch thing in Nature as a *Specifick* for curing the *King's-Evil*, this will always undoubtedly deſerve that Title and Privilege; having with this *Specifick* Remedy and Diet cured Seven out of Ten.

And ſo far as I am able to judge of the Matter, I ſee no other difficulty in curing of this Diſtemper among moſt People, but length of time only, which very few are willing to ſubmit to, not conſidering the great Stubbornneſs of this Diſeaſe, above all others, that Nature being brought very low, and worn out with the long Duration of the Illneſs, together with thoſe other emaciating Methods ſo much in vogue, cannot ſo ſoon accompliſh the Concoction and Deſpumation of the *Morbifick* Matter, as People expect. Another Reaſon alſo it may be,

why

why ſo very few among us are cured, is their trying ſo many Medicines; which verifieth that old Obſervation, long ſince delivered by the Lord *Bacon*, *That as variety of Medicines is the Off-ſpring of Ignorance, ſo many Medicines have cauſed few Cures.* To this Obſervation I may add another of equal Truth; That the moſt authentick Evidences are not ſufficient to ſatisfie ſome People, prepoſſeſſed with Prejudices, ariſing from *Intereſt*, *Cuſtom* or *Phancy*. So that if a Man were morally certain he could cure this or any other Diſeaſe, yet he would find it a difficult Point to convince them, tho he produced an hundred Inſtances.

Nat. Hiſt. of Life and Death.

Such People who diſlike the taking of this *Remedy* in Spring-water, may take four or five Grains thereof twice a Day in any other Vehicle they pleaſe, tho the former manner, according to my Judgment, is the beſt and moſt advantageous. As for the dreſſing of the Sores, if they be hollow and deep, the Specifick Ointment muſt be heated Blood-warm, and then poured in; the Seercloth being alſo a little heated, muſt be laid over all: Which Dreſſings are to be repeated twice a Day, Morning and Night, for ſome time, but afterwards once in two or three Days will ſerve; if the *Specifick* is infuſed in Water, (as I did for my own Uſe) then that Water muſt be their conſtant Liquor, and thoſe who will take it this way will never have Cauſe to repent it, if they dare take my Word. Thoſe particular Inſtructions to be obſerved for *Diets*, I either deliver by word of Mouth, or elſe commit them unto Writing, for the Inſtruction of thoſe who live at a great diſtance from me, whereof I have cured ſeveral whom I never yet ſaw, only by ſending them the Medicine with Directions, which may be ſafely conveyed unto the remoteſt Parts of *Great Britain*, nay to the *Eaſt-Indies*, if required. No Time or Weather whatſoever can prejudice this *Specifick*, tho it were kept many Years; neither hath it any diſagreeable Taſte or Smell, which ſoever way it's taken: I believe this *Specifick Remedy* is of that ſovereign Uſe, that if it were tried in ſome other Diſeaſes, it would do the ſame Service which it hath done in this, particularly in Cancerous * and Leprous Humours, I have known it to excel all other Medicines. The firſt occaſion, whereby I diſcovered the Uſefulneſs of this *Specifick Remedy*, for curing Cancerous Breaſts, was

* *Tho Cancerous Breaſts are judged by moſt People incurable, yet the Honourable Mr.* Boyle, *affirms, that ſeveral have been cured by inward Medicines only. And there is good*

was from an Experiment made on a poor Beggar Woman, upwards of 60 Years, the worſt certainly that ever was ſeen. The ſecond, On a Cancerous Breaſt, after the Day was fixed by the Surgeons of St. *Bartholomew's* Hoſpital, for cutting it off. The Woman's Name is *Watſon*, now living near *High-gate*. The third, On a young Lady extreamly afflicted with the Leproſie. But having already exceeded the Bounds of an Epiſtle, I ſhall defer the Relation of theſe Caſes, unto the Hiſtory of Cures which I have promiſed; wherein I ſhall be ſo juſt to my Word, not to mention any Perſon's Name or Habitation, without their own Conſent and Approbation firſt obtained.

reaſon to believe, that the ſame Remedies which cure Scrophulous Tumours, may likewiſe be of great Uſe and Service in Cancers, becauſe of their near Affinity, and Relation.

Boyle's *Uſefulneſs of Experimental Philoſophy.*

The CASE of Charles Welch.

WHereas it pleaſed God in the Iſland of *Jerſey*, after the Small Pox there, to afflict me in a grievous manner with the *King's-Evil*; firſt, with a deep and large Ulcer in my Breaſt, then with two others on my right Arm; after theſe followed five more on my left Shoulder; and laſtly five others on my left Arm; whereby I was depriv'd of the Uſe of both Arms, being alſo ſo extream weak and lame, that I could neither go nor help my ſelf. I had all the Advice and Medicines that was poſſible, particularly under a Courſe of Salivation 7 Weeks; but theſe things having no effect upon me, I was remov'd thence into St. *Thomas's* Hoſpital, where I continu'd ſeveral Months; but not meeting with that Succeſs in this Place neither, which many others have reaped; and being diſcharged, I was by my Friends then brought to Mr. *Vickers's*, a Clergy-Man, in *Sherburn-Lane*; who, beyond his own, and all other People's Expectations, hath now, God be praiſed, wrought a perfect and compleat Cure, being now as ſound and healthy as any other Perſon whatever. I lodge at a Shoe-makers, next Door to the Croſs-keys-Inn, *Grace-Church-Street*; where may be ſeen much more of this Cure than is here related, by *Charles Welch.*

SIR,

SIR,

YOur great Succeſs in curing my Cancerous Breaſt, hath encouraged a Neighbouring Gentlewoman in theſe Parts, much afflicted with the ſame Humour, and much after the ſame manner as I was, to try your Medicines: Which you are deſired to ſend down by the next Return of our Carrier. I pray that ſhe may reap the ſame Benefit as I did, having, God be praiſed, continued ever ſince in good Health. From your moſt obliged, and humble Servant,

Yeowel, January 6th, 1707. *Jane Forbes.*

WHereas I *Mary Forbes*, being ſo grievouſly afflicted with the Evil in my Arms, Legs and Feet, that I could neither ſtand or go without Crutches, and applying my ſelf to Mr. *Vickers*, a Clergy-man in *Sherburn-lane*, was, by God's Bleſſing, and his Medicines, perfectly freed from that Diſtemper: Which Cure will be teſtified by my Relations, Neighbours, and ſelf, before any Perſon, whenſoever Mr. *Vickers* ſhall require it.

Mary Forbes, Octob. 13.

I *John Silks*, at the Olive-tree in the *Minories*, having a Child, extreamly afflicted with the King's-Evil, do hereby own and declare, That the ſaid Child was perfectly cured, through the Bleſſing of God, by the Reverend Mr. *Vickers*, living in *Sherburn-lane*, near *Lombard-ſtreet*.

William Hirrup, who was extreamly afflicted with the King's Evil in his Eyes, that the Sight of both were almoſt loſt, was in a few Months cur'd by Mr. *Vickers*, a Clergy-man, living in *Sherburn-lane* near *Lombard-ſtreet*. The ſaid *William Hirrup* liveth at a Chandler's Shop, near the Three-Tun-Ale-Houſe on *Little Tower-hill*, going into *Eaſt-Smith-field*.

SIR,

SIR,

THE Impoſtume in the Head of your poor Patient, *Sarah Green*, did break laſt Week, and ſhe now finds her ſelf much better, can move both her Arms. Her other Sores likewiſe are healed, and her Swellings are alſo aſſwaged. She deſires to know if ſhe muſt continue the Uſe of the Powder ſteeped in Water, as you adviſ'd, or whether ſhe may forbear. Your ſpeedy Anſwer will oblige your humble Servant,

April 9, 1708. *M. Stanhope.*

Susannah Wallis living in *Church-Lane*, near *White-Chappel*, afflicted with the *King's-Evil* in a grievous manner for many Years, was likewiſe cured by Mr. *Vickers*, *Anno* 1706. Alſo *Matthew Winter*, lodging next Door to the Plum of Feathers, *Billiter-Lane*, was alſo cured of the ſame Diſeaſe, *An.* 1706. Alſo *Benjamin Syms*, the Clerk's Son of St. *Swithin*'s Church in *Cannon-ſtreet*. Likewiſe a Surgeon's Wife afflicted with ſore Eyes, living in *Brandford*. Likewiſe a Phyſician troubled with many running Sores, and great Lameneſs 23 Years.

SIR,

I Send this to acquaint you, that my Child which was blind with the *King's-Evil* of both Eyes 3 or 4 Months, is now, by God's Bleſſing, and thoſe Medicines which you ſent me, perfectly recovered. I pray God to bleſs your Endeavours for the Benefit of others, as he hath done for mine, who am your moſt obliged Friend and Servant,

Stanſtead, *Feb.* 21, $170\frac{8}{9}$, *John Trayhearne.*

Edmund Mott, extreamly afflicted with the *King's-Evil* in ſeveral Joints, likewiſe a Patient in St. *Bartholomew*'s-Hoſpital ſix Months, was afterwards cured by Mr. *Vickers*. The ſaid *Edmund Mott* liveth in *Plow-Court*, *Grays-Inn-Lane*.

From my Houſe in *Sherburne-Lane*, near *Lombard-Street*, behind the General-Poſt-Office, next Door to the Silver-Smiths.

Advertiſement.

Advertiſement.

A Companion to the Altar, ſhewing the Nature and Neceſſity of a *Sacramental Preparation*, in order to our worthy receiving the *Holy Communion*, wherein thoſe Fears and Scruples about *Eating and Drinking unworthily, and of incurring our own Damnation thereby*, are proved groundleſs and unwarrantable: Unto which are added, *Prayers and Meditations* preparative to a *Sacramental Preparation*, according to what the Church of *England* requires from her Communicants. The *6th* Edition. By *William Vickers*, M. A.

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Theſe ſold by *Edmund Parker*, at the Bible and Crown in *Lombard-ſtreet*, near *Stocks-market*.

Geo: Cooke his Booke